

# LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9.

VOL. 2.

CHATTANOOGA, TENN., SATURDAY, NOVEMBER 10, 1900.

No. 50.

## SKETCH OF THE LIFE OF APOSTLE ORSON HYDE

BY APOSTLE MATHIAS F. COWLEY.

The subject of our sketch was one of the first Quorum of Twelve Apostles chosen in this last dispensation. He was the son of Nathan and Sally Hyde, and born in Oxford, New Haven county, Connecticut, Jan. 8th, 1805. Like all his associates in the first Council of Apostles, Orson Hyde and his progenitors for several generations were native born Americans. The love of country was a strong element in their composition, and this trait Orson inherited from his forefathers in a high degree. His father was a talented man intellectually, possessed of keen wit, and was athletic and strong in his physical anatomy. Nathan Hyde, Orson's father, served in the United States army in Canada and was several times wounded. He was on the frontier in the war of 1812. Orson's mother died when he was 7 years old. Himself, eight brothers and two sisters became separated by living in different families. Orson was placed in the care of Nathan Wheeler, a gentleman with whom he lived until he was 18 years of age. When Orson was 14 Mr. Wheeler moved from Derby, Conn., to Kirtland, Ohio. The young man Hyde walked the entire distance, 600 miles, carrying his knapsack. Subsequent to his arrival in Kirtland he launched out into the world for himself, reliant and dependent upon the providences of the Lord to ever rule his course and guide his footsteps in proper channels. He labored at various occupations and for some time served as a clerk in the mercantile establishment of Gilbert & Whitney in Kirtland, Ohio. In 1827, under the influence of a religious revival, he joined the Methodist church and became a class leader. Realizing, however, that the truth he had received was only fragmentary and that he must look for something better, he subsequently embraced the Campbellite persuasion, which taught faith, repentance and baptism by immersion for the remission of sins. This being in form more Scriptural, he accepted it as a step in advance. He went to reside in Mentor, Ohio. Under the direction of Sidney Rigdon he took up various lines of study, and by close application of mind became quite proficient in several branches of education.

He soon became a preacher and took part in organizing branches of the Campbellite persuasion in Loraine and Huron counties, Ohio. Over these branches he was appointed pastor in 1830. In the autumn of that year several Elders, Oliver Cowdery, Parley P. Pratt and others came to Ohio with their Book of Mormon and declaring a new dispensation. This was the first time Sidney Rigdon had seen the Book of Mormon, notwithstanding the oft repeated fallacy that his learning was coupled with Joseph Smith's ingenuity to produce the Book of Mormon. The book was published to the world several months previous to Sidney Rigdon ever seeing the book or the Prophet Joseph Smith. Orson Hyde read a portion of the New Record, and by request preached against it, but feeling convinced that he had done wrong, he determined to say no more against it until he had investigated thoroughly for himself with an unprejudiced mind. He recognized the great truth that no man can know a thing nor justifiably oppose anything concerning which he knows little or nothing. "He that judgeth a matter before he heareth it is not wise." After some consideration of the new message he went to Kirtland to see the Prophet Joseph Smith, and bent on further investigation. Upon his arrival there he learned that Sidney Rigdon and others of his Campbellite associates had embraced the faith taught by the Latter-day Saints. Upon a more mature investigation, with a prayerful spirit to obtain light from Heaven, he became convinced that God had really spoken from the Heavens and established anew the Church of Christ after the primitive pattern. He accordingly presented himself for membership and was baptized Oct. 31st, 1831, by Sidney Rigdon and confirmed the same day by the Prophet Joseph Smith. He soon received strong and most convincing manifestations of the Holy Spirit concerning the truth of the work, and began in earnest to bear witness to his former associates. Shortly afterwards he, with Hyrum Smith, performed a very successful mission among the Campbellites of Ohio. Brother Hyde had been ordained a High Priest in the Church. They baptized a goodly num-

ber, organized several branches of the Church, and under their administration many sick people were healed. The Lord "confirmed their words with signs following" in a remarkable manner. In those days spiritualism and other counterfeits of God's power were not extant in America. They are prevalent today, as predicted by Joseph Smith and the ancient Prophets. In the early days of Elder Hyde's ministry in the Church, thousands of people had been, by the operation of the Spirit of the Lord upon their own hearts, in course of preparation to receive the Gospel. They knew the voice of the Good Shepherd, and followed the same. It was the good fortune, God-given, of Elder Orson Hyde to reap the fruits of Gospel seed, sown by the Almighty in the hearts of thousands, who readily received baptism when the truth in its purity was presented to them. In the spring of 1832, with Samuel H. Smith, he accomplished an arduous mission in Massachusetts, New York, Rhode Island and Maine. They traveled on foot 2,000 miles without purse and scrip, and rejoiced in being counted worthy of so great an honor.

Early in 1833 he went with Elder Hyrum Smith and performed a faithful mission in Ohio and Pennsylvania. They baptized many people in the course of a brief mission. Returning to Kirtland, Elders Hyde and John Gould were appointed as message bearers to the persecuted Saints in Missouri. They traveled on foot 1,000 miles, and crossed the rivers and large streams by swimming. Orson Hyde was strong and active in body, cheered on by the living faith and a certain testimony of the truth. They frequently walked forty miles a day. They performed their mission faithfully and returned to Kirtland in November of the same year. Shortly after this he, with Elder Orson Pratt, filled another important mission in Pennsylvania. In May, 1834, he went with Zion's Camp to Missouri. On the way to their destination Elder Hyde, with Elder P. P. Pratt, called on Gov. Daniel Dunklin to secure his offices in restoring the Saints to their homes and lands in Jackson county. This property they had secured legally from the government and by purchase from



individuals, and from which they had been driven without provocation or even the shadow of law, by ruthless mobs, the excuse of their enemies being that the Saints believed in revelation, fulfillment of ancient prophecy, spiritual gifts and blessings, and in the abolition of slavery. The Governor gave them no encouragement, and their effort to save the chief executive of Missouri from the shame of cowardice, because he feared to do his duty, was comparatively in vain. Sept. 4th, 1834, he married Marinda Johnson, a sister of Lyman E. and Luke S. Johnson, who were also members of the first Council of Apostles. In the winter of 1834 Elder Hyde was chosen to be one of the Twelve Apostles and ordained to that holy calling Feb. 15th, 1835. With his associates in the Apostleship he traveled on a mission through Vermont and New Hampshire. In 1836 he went on a mission to New York, thence to Canada, where, with Elder Parley P. Pratt, he raised up several branches of the Church. In 1837 he went with Elder Kimball and others to introduce the Gospel into England. The history of Apostle Hyde in this first mission to Europe is largely the same as that of President Kimball and the other Elders associated with them. The spread of the truth was rapid. The power of God richly attended their labors, and in one year the baptisms in the British Isles approximated 1,600 souls. Elder Hyde returned to Kirtland May 22d, 1838, and in a short time removed to Far West, Missouri. Following the bitter persecutions endured by the Saints in Missouri he removed to Nauvoo, Illinois, and took part in the early settlement of that historic place. At the April Conference in 1840 Brother Hyde was called on a mission to Jerusalem. He was soon on the way, bearing the Gospel message to the land of Canaan, where once dwelt the Messiah and His holy Prophets and Apostles. John E. Page was appointed to accompany him, but failed to comply, and Elder Hyde proceeded alone.

Crossing the ocean to Great Britain, he passed on to Germany and in Bavaria sojourned awhile to learn the German language. He proceeded to Constantinople, thence to Cairo and Alexandria, and encountered many hardships during the journey. He reached the Holy City in October, 1841, and on Sunday morning, Oct. 24th, 1841, he ascended the Mount of Olives, the sacred spot where once stepped the feet of the Savior, and where He will stand again in the last days, and consecrated the land for the gathering of the Jews. He erected a pile of stones there as a witness, and one upon the Mount Zion, in verification of a vision given him before leaving Nauvoo, and the predictions of the Prophet Joseph Smith concerning him. He reached his home in Nauvoo December, 1842. Brother Hyde was active at home as well as abroad in preaching the Gospel and assisting to build up the interests of the Saints in Nauvoo. When the Prophet and patriarch were martyred Elder Hyde was on a mission with other Apostles, but returned with them to Nauvoo after receiving the sad news. Apostle Hyde was with the Saints in their exodus from Nauvoo and endured patiently the hardships incident to those trying ordeals. In 1846, with Elders John Taylor and Parley P. Pratt, Brother Hyde went on a mission to England to set in order the Churches in that land. Upon their arrival he was placed in charge of the Millennial Star, while Elders Taylor and Pratt visited throughout the mission and regulated the

branches of the Church. He edited the Star efficiently, and his writings were read with much interest by the Saints in the British Isles. He returned to Winter Quarters in 1847. While the Pioneer company explored the West and located the resting place of the Saints in Salt Lake Valley Elder Hyde remained in charge of the Saints at Winter Quarters. He published a paper at Council Bluffs, known as the Frontier Guardian, and came to Salt Lake Valley in 1851. He was energetic in helping to found the new commonwealth and in every way promote the growth and development of the Church and the country. In 1855 a mission was established in Carson Valley under the immediate Presidency of Apostle Orson Hyde. He organized a county there, which was then in Utah, but subsequently was a part of Nevada. In later years Brother Hyde was sent to take charge of the interests of the Church in Sanpete county, making his residence at Spring City. He was the leading spirit in that region up to the time of his decease. For a number of terms he represented his county in the Territorial Legislature, and was an active, efficient law-maker. He was also occupied with President Young and other leading men of the Church in visiting the settlement of the Saints and encouraging the people in all their labors, both spiritual and temporal. He was also a member of the committee for the construction of Manti Temple. More than 73 years of age, and after a life of useful activity, in which he suffered many trials and hardships, Apostle Orson Hyde departed this life at his home in Spring City, Sanpete county, Utah, Nov. 28th, 1878. He left a large family and a numerous host of co-religionists and friends, who loved him in life and mourned his absence when the hand of Providence beckoned him to another sphere. Apostle Hyde was a man of marked ability. He had a strong physical constitution and a powerful intellect. By application of mind he acquired a good education, which, coupled with a long and varied experience, made him a strong instrument in the hands of God in disseminating and defending the truth. He was a great Scriptorian, and it was said of Orson Hyde that in his younger days if anyone should quote or read a passage from any part of the Scriptures Elder Hyde could quote the next verse and tell you where to find it. He was a gifted speaker and writer, and like all true servants of the Lord, ascribed all the praise, honor and glory to our Heavenly Father.

#### A DISGRACEFUL AFFAIR.

Cleveland, O., Oct. 23, 1900.

President Ben E. Rich.

Dear Brother—Since last I wrote I have been mobbed, but feel more persistent and determined to battle for truth.

Last Monday, Oct. 15th, Elder C. D. W. Friday, George Summerhays and I set out for Damon, Ashtabula county, to hold a series of meetings. After an eleven minutes' walk from the end of the car line we arrived at our place of destination and were welcomed by our many friends. Tuesday the news that the Mormon Elders would speak in the church was noised around. The meetings held Tuesday and Wednesday evenings were successes in every particular. Thursday, when we went to the church, we found the following notice:

"To the Mormon Elders who are now assembled in Damon: You are hereby

notified to leave town within twenty-four hours and avoid further trouble.

"Judge Lynch."

The significant brand, skulls and bones, was on the whitecap sheet. During the day rumors were afloat that the Mormon Elders were to be mobbed. We supposed that there was more "threat" and "blow" than anything else, so paid little or no attention to the circulating stories.

Thursday we held forth. The services were unmolested. Part of the mob had assembled, but being fewer than the number of friends, there were no serious results—a few eggs were thrown.

Notwithstanding the many threatenings, Friday night found us about our Father's business. Scarcely had the strains of the second song, "Weary not," died away, than pealed forth a war whoop that would make the strongest heart shring. Immediately the door flew open. About two dozen rotten eggs struck us and the pulpit simultaneously. The women and children rushed screaming into the aisle, thus getting quite besmeared with bad eggs. The men leaped to the door and succeeded in closing it against the mob. One man grabbed an iron rod and calmly told the lawless ones that they would walk over his body before a hair of an Elder's head was touched. The mob rushed to the window near the pulpit. Soon eggs, apples and most everything they could get hold of was piling through the window. Brother Friday and I received some stinging pelts. The rabble was very determined. It was some time before the men within dared to venture out. When they did the howling outlaws were dispersed and pursued in all haste across the meadows. None were caught, but most of the offenders were identified.

Saturday morning, when we went to the church, we found several baskets, a can of tar and a jackknife. What their intentions were I'll leave you to judge.

The church was badly damaged. It will have to be repaired. The pulpit and floor were a loud mess. When I saw the age of some of the eggs I did not wonder from where the mob could get feathers. However, it was rather reversing the order of tar and feathers. Our clothes were spoiled. The dresses of many were ruined.

Now, distinctly understand that the Damon people did not take part in this disgraceful affair. The blamable ones were factory hands and hoodlums that live nearby. The good citizens of Damon regard it as most disgraceful and as an insult to the neighborhood. The cowardly rascals will be handled by the State. The charge is riot. It is to be hoped that the guilty ones shall find a home at Columbus. All praise is due the Damonites for their manly stand in behalf of right and truth. We will keep you posted on court proceedings.

I hardly thought that I should ever be mobbed for the cause of Christ, that, too, so near the place where the Prophet Joseph was stripped, covered with tar and beaten on the night of March 25th, 1832. However, I thank God that I have a testimony of the Gospel for which I am willing not only to be whipped but to die. Your brother,

H. Z. Lund.

"Pure religion, and undefiled before God and the Father is this: to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

"Everyone that loveth is born of God and knoweth God."



# SUCCESS.

BY LEROY PUGMIRE.

This life is a university; experience is the pedagogue; the earth the school room, and all people scholars. Each member of this alma mater has lessons assigned, examples allotted, and problems apportioned them to solve. Old Father Time stands at his post of duty; the past he has written and her record he has sealed; the present is revealed upon the page before him, while with his unerring ruler he points into the future, and warns us that the hours are swiftly fleeting by. Learn your lessons, learn them well, battle with experience; brave the trials that beset you on every hand; make your seeming defeats rounds in the ladder to success; your obstacles stepping stones to higher grades.

Some of the best lessons we ever learn we learn from mistakes and failures. The error of the past, carefully and judiciously avoided in the present, becomes the success of the future. One great man has very truthfully remarked thus: "The longer I live, the more deeply am I convinced that that which makes the difference between one man and another—between the weak and the powerful, the great and the insignificant, is energy—invincible determination—a purpose once formed, and then death or victory." These words bespeak in forceful terms the secret of true greatness, and sound in striking tones the keynote to success.

Example is better than precept; the acts of men are safer guides than mere theory or verbosity. Look over the pages of history and biography; peruse the acts and general conduct of the great and mighty men of the earth, scan with delight and satisfaction the joyful results of their labors, until you are filled with pride and ambition, and led to exclaim. "What man has done men can do," like causes will produce like effects under similar conditions. You will find that these noble sires whose worthy names grace the history of the past, whose records are chiseled on the monuments of everlasting remembrance; whose lives are deeply engraven as examples of honor and sterling integrity, have been men who were willing to work with muscle and brain power, not disposed to shirk the present duty nor content to lounge in wealth and splendor, or spend their moments in idle pastime or trivial enjoyment. No! they were valiant, sturdy, energetic souls, whose energy knew no defeat, and whose invincible determination surmounted every seeming obstacle in their way. The men who have been truly great in the public mind, whose lives we honor as exemplary, whose acts we deem worthy of emulation, and whose immortal names we cherish and revere, have been men who, for the most part, have arisen to their prominence through the school of adversity, who have braved the trials of human kind and trod with weary feet life's rugged way.

The successful man is he who first learns to govern himself; for if he can master self, and better his condition, then he is gaining the ascendancy in the scale of progression and advancement. To be successful means to be great, and to be truly great means to be good,

and goodness consists in helping one's self and others, instead of standing idle with arms akimbo expecting some one to help you, and making yourself weary calling for assistance. It is said of the Master that He went about doing good, and thus it can be stated of all great and good men; they are the successful ones in life. If one would be successful, then he must needs be useful. No matter in whatsoever avocation he may be placed, let him learn to be useful, exhibiting a careful willingness to make the very best of life, to take the good of every day and hope for more tomorrow. Honor your calling, whether it be in the lower walks of life, or in higher circles, for no matter what the calling may be, it will never degrade the man, but the man may, and oft times does, degrade the calling.

Success in life depends upon the well directed ambition, the will to do, the energy to do it, and the understanding to do it well. "Wisdom," says the wise man, "is the principal thing; therefore get wisdom, but in all thy getting, get understanding." Success is an achievement; if we would gain it, then we must win it, achieve it by our efforts if you will, for men are not born successful, and success is not a legendary virtue, a gift of ancestry. Its satisfying results are the natural consequences of well directed energy, prompted by righteous ambition. Successful men have possessed the mind and will to do it, and they either found a way or made one. It was not with them a faltering attempt, an indecisive endeavor, but a firm, determined resolution, which carried out with vim and vigor, gave them a name, never to be forgotten or erased, but forever to be remembered, honored and revered. The nation's history is full of examples of men who, by their firm integrity, determined energy, and indomitable stick-to-it-iveness, have overcome barriers, surmounted obstacles, and became heroes of the past. Galileo, in prison, where one ray of light shone in his cell, worked out his astronomical problem proving that the world moved around the sun. Milton, the poet, was blind; Beethoven, the musician, was deaf. These masters of art, literature and science came up through the school of adversity, which has produced more noble graduates than any university in the world. Adverse winds filled their sails, and wafted them to the shore of Success. We are placed in more favorable positions than were these honored souls, we labor under more advantageous conditions than they, and our opportunities for development and advancement are more prolific and plenteous than theirs. Kites rise against the wind, not with it. No man ever worked his passage anywhere in a dead calm. Opportunity! why, her avenues are legion, her channels are innumerable! She greets us on every hand, she smiles upon us on all sides. Like the stinging nettle of the meadow, she must be grasped firmly and tightly, if we would claim her as our own, held tenaciously, and worked out energetically, that the boon Success may crown our efforts. Let no one lament—sorrowing because of a supposed lack of opportunity, or bewail thinking there are no privileges of becoming great and successful. Their mourning and weeping is

in vain, for through the tears which bedim their eyes may be distinctly observed the avenues and highways they imagined barred and hidden. Then it is not a lack of opportunity which checks the course of progression, but the inability to grasp it and apply it to its proper use. All things in nature are useful, save to be an idle, shiftless man, and all things have been placed here for a purpose. The deadliest of poisons act as an antidote, and the little insect under the water builds a rock; everything is made for some end. The sun has her appointed station in the luminaries, the moon her course arranged, and the twinkling stars their place in the spacious firmament, but pray, what were men created for—shall he, the crowning glory of all creation's handiwork, be useless, helpless, and unsuccessful in his lofty sphere? Common sense will not have such to be so, and reason forbids the reiteration. You have heard a score of times that if you do but drop a pebble in a brook it causes a small ring at first, then another outside of that, and then another, and then another, till the influence of the pebble is perceptible over the entire bosom of the water. So success hinges upon the doing well of small things, and the gradual, but continual ascendancy into those positions for which we are best qualified and fitted.

Contentedness is a blessed gift, and a stimulus to success. Not that one should be content to be idle and ignorant, no, not by any means whatever, but content to remain where you are placed, to fill your lowly calling with signal and marked ability, and then step higher as your qualifications may merit, and your faithfulness deserve. Do not leave your humble position to degrade one which you are not able to fill. Gen. Washington was contented as a farmer in Virginia. Abraham Lincoln conceived some of his brightest thoughts while splitting rails. James A. Garfield was happy while working for his mother in a little log cabin. Thomas A. Edison was contented with the workshop. The lives of these illustrious men stand out as monuments of honor, and signal posts to the present generation. The secret to success, the keynote to the whole situation, is to have some righteous target in view with a determined will to deliver the shaft. I can't have never accomplished anything, while I'll try has wrought wonders. Invincible determination is what we need to possess and utilize. The proper and lawful exercise of this resolute will power shall prove to all a blessing, it is a stimulus to noble deeds, an inspirer for the accomplishment of lofty purposes. Man is his own star, the master of his own fate, the architect of his own destiny. If he would build a monument that shall never crumble or decay, then let the foundation stones be first hewn, then squared, then smoothed, and fitted in their adapted places by wisdom's gifted hand. Erect a superstructure worthy of this broad foundation, and with well directed effort, energy and tact you may place the cap stone of success on this pinnacle of honor. The greatest man is he who chooses right with the most invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms, and most fearless under menaces and frowns. What can be said of the great man can be as properly applied to the truly successful man, for the success of one will make him great and the greatness of the other will make him successful.





Published Weekly by Southern States Mission Church  
of Jesus Christ of Latter Day Saints,  
Chattanooga, Tenn.

Terms of Subscription: { Per year . . \$1.00  
Six months . . .50  
(In Advance) Three months .25  
Single Copies, 5 Cents.

Subscribers removing from one place to another, and desiring papers changed, should always give former as well as present address, by postal card or letter.

Entered at the Post Office at Chattanooga, Tenn., as second class matter.

Correspondence from all parts of the missionary field is solicited. Give name and address, or articles will be rejected. Write on one side of paper only when sent for publication. We reserve the right to either eliminate or reject any communication sent in. Address Box 102.

SATURDAY, NOVEMBER 10, 1900.

### ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be recovered and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

#### Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers. Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, "The Overland Limited," leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes between Granger and Portland.

Only 69 hours Kansas City to Portland.

Palace Sleeping Cars, Dining Car Service, Buffet Cars, Chair Cars.

For time tables, folders, illustrated books, pamphlets descriptive of the territory traversed, address J. F. Aglar, general agent, St. Louis, Mo.

### THE KINGDOM.

A religious journal on exchange, recently published an article entitled "Phoenix, Miss., and Mormonism," written by John Lee Black. It appears that Mr. Black has been down in Mississippi holding religious services, and that while at Phoenix he was suspected and taken for a "Mormon Elder." Of course the accusation was false, but nevertheless it caused Mr. Black no small annoyance, as he readily perceived the intense hatred manifest toward the Mormon people, and was on this account refused permission to use the school house. To prove his identity, or at least to prove that he had no connection with the so-called Mormon Church, he says, "I gave them a discourse against Mormonism to convince them that I was not a Mormon in disguise, as I had been accused."

Evidently Mr. Black was preaching some glorious truths, and advocating parts of the everlasting Gospel which led the people to suppose him a Mormon, and then, fearful of the consequences of such a supposition, he winds up with a "discourse against Mormonism." The truths he advanced when he first entered that hostile and bitter community were in strict harmony and perfect accord with the doctrines as taught by the genuine Elder, and therefore he was silenced; but when he exhibited an antagonistic feeling for the Mormon Elder, he was allowed to remain in peace and quietude, and preach early and late. It is ever thus: so long as a fellow will revile the Latter-day Saints, scoff and scorn at their peculiar faith, deliver racy sermons in condemnation and derision thereof, he will be granted "both sides of the road," an open field and innumerable favors shown; but just let a Mormon Elder arrive upon the scene, who minds his own business and preaches the word of God, pure and simple, and the "tables are turned," another vastly different episode takes place and he is compelled to depart on danger of bodily injury or peril of his own sweet life.

In speaking of the Latter-day Saints, or as he designates them, "Mormon Prophets," Mr. Black says: "If they (the Mormon Prophets) give us another Gospel, Paul says we are accursed if we preach it; and if they give us the same Gospel, we have it already, and so we have no use for the 'Latter-day Prophets.' 'Whether there be prophecies they shall fail.' (I Cor. 13:8.) The gentleman has evidently overlooked the fact that John the Revelator in prophetic vision saw the time when an angel should restore to the earth the everlasting Gospel (Rev. 14:6), and inasmuch as God deals with the children of men through His servants, the Prophets, (Amos 3:7), it becomes absolutely necessary that the Lord should prepare and appoint a Prophet to receive this heavenly, angelic message—the everlasting Gospel. If the children of men already possessed the Gospel in its fullness, then John's words are delusive and his professed vision a myth. So far as the Scripture contained in (I Cor. 13:8) and quoted above by Mr. Black, is concerned, it is but an additional proof for a firm belief in prophecy. Prophecies were not to fail until perfection was attained, when we should see eye to eye, know as we are known, the dimming veils removed, and all mysteries understood. This is clearly seen by perusing the following verses: "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." Have we arrived at perfection in the knowledge of the Lord or in the unity of

the faith? No! Then prophecies have not yet failed to be a gift of the Spirit, and consequently are enjoyed where that goodly influence prevails. There is no denying this fact; it is an evidence for, and not against. Those who use the same to overthrow Mormonism are condemning themselves, and are finally prostrated in their own pitfalls.

Mr. Black continues: "The Mormons say that the kingdom prophesied of by Daniel (chap. 2) was set up by Joseph Smith in the year 1830, because it was to be in the 'latter days,' but Peter tells us that the things which happened on the day of Pentecost were to come to pass in 'the last days.' (Acts 2:17). The prophecy of Joel as referred to by Peter was not altogether fulfilled on the day of Pentecost, for the things which did transpire on that memorable day, were only in part and not in full, as Mr. Black would infer. So, then, we have no evidence to prove that these manifestations were not to be witnessed at a much later date than Paul or Peter's time. The gentleman asks this question: "If Peter had the keys of the kingdom (Matt. 16:19), how could Joseph Smith unlock the door eighteen hundred years after Peter's time?" Of course there is only one way that this could be done, and that is for Peter to restore those "keys" and the authority of the Holy Apostleship upon the boy prophet—Joseph Smith—which the latter day prophet solemnly declares he did. The testimony of Joseph Smith to the people of this generation is to the effect that the Apostles Peter, James and John came from the mansions of glory and conferred upon him all the keys, authority, privileges and blessings pertaining to the work of God on the earth, and the setting up of His kingdom among the children of men.

The time of the setting up of this kingdom spoken of by Daniel, the prophet, in his second chapter was not to be in the meridian of time—the days of Christ's personal ministry on earth—but in the dispensation of the fullness of times—the great and mammoth dispensation of all ages—the last days. The kingdom of God is eternal, everlasting, and although it may be overcome in the earth through the wickedness and sinfulness of men, still it exists in perfection and completeness in the heavens of glory. From the very matter of fact that Daniel speaks of the setting up of a kingdom which should "never be destroyed," or "left to other people," it gives us to understand that at some time it may be destroyed in the earth or given to other people, but at this specific time it would not.

Our brother will discover that that which the world erroneously calls "Mormonism" is well guarded against all assaults, fortified for all attacks, and perfectly able to defend her glorious system, in the face of all opposition. Our claims are broad, because we stand upon a broad foundation—the solid rock of revelation; our faith is steadfast because we heed the voice of God as He speaks through His servants the prophets; and our feet are kept in the straight and narrow way, because we march to the music of heavenly inspiration. We testify that the kingdom spoken of by Daniel is being established upon the earth, that God has communicated His mind and will to man, and that the Gospel of salvation is being heralded from shore to shore, as a witness unto all nations, before the end comes.

"For God hath not given us the spirit of fear; but of power and of love, and of a sound mind."



## EDITORIAL THOUGHT.

An ambitious man without energy is like a well equipped vessel stranded upon the shores waiting for some favorable tide to waft it upon the ocean of fortune.

Persistent effort, determined energy, and a resolute will, guided by a righteous motive, and prompted by holy desires, are sure to win success in the struggle of life.

Strive for godliness, manifest humility, exercise charity, and overcome evil with good.

Let no man deceive you, the prize of Eternal Life awaits the enduring faith of the righteous.

Would you be loved, then bestow love upon others; would you have mercy extended unto you, then be merciful; would you receive the forgiveness of another, then see to it that you are willing to forgive.

Pluck, push, perseverance, these three are necessary in the affairs of life. Take hold, stick to and don't let go, for by thus doing you can shape your own fate, and master your own destiny.

Scatter seeds of truth in the stream of time that when launched upon the bosom of eternity you may reap the peaceable and everlasting fruits of righteousness.

We are here for a purpose, and our stay is brief. The end is not far distant, and the day of final accounts is near. Will we procrastinate the day of our redemption, and woefully neglect the salvation so graciously offered us by our Lord?

Our three worst enemies are, idleness, superstition and vice. The first wastes, the second frightens, and the third poisons. These are enemies to our tranquility here, and will prove detrimental to us hereafter.

Let us step aboard the ship of Zion as she stems the tide of persecution, and braves the tempests of false accusation. Her destiny is the harbor of life everlasting, and the shores of Eternal Bliss. No matter how the waves may dash, the winds howl, and the storms beat, the ship of Zion will suffer no harm, and all who keep aboard shall land in safety and security.

Do we fear the foe, then are we cowards; do we fear God, then are we His chosen sons. Never fear the puny arm of flesh, but trust in God and do the right, for to him that doeth good and loveth God there is a glorious crown in store.

A mighty and just Ruler is our God, whose ways are love, mercy and truth. To the murmurer He gives faith, to the weak strength, to the mourner joy, to the afflicted comfort. For all His wayward erring children, He has love and abundant mercy. To all who will come unto Him in spirit and in truth He has promised to bless, and not turn aside empty-handed, or cast them out forlorn and disappointed. Serve ye the Lord, and sing ye of His goodness, for He doeth all things well.

"Let us not be weary in well doing: for in due season we shall reap, if we faint not."

"Not as a servant, but above a servant."

## Special Low Rates Via

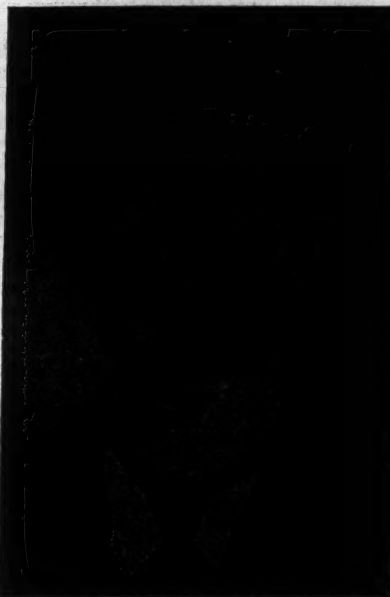
Union Pacific Railroad every Tuesday to Colorado, Utah, Montana, Idaho, Oregon, Washington. For particulars address J. F. Aglar, General Agent, St. Louis.

## OUR CONFERENCE PRESIDENTS.

Away down in the extreme southern part of Utah, on the banks of the turbulent Rio Virgin river, in Washington county, at the little village of Dunsaw, Elder John Reeve first saw the light of day in a mortal existence. The village is now vacated by reason of the fact that the river washed away much of the town and farming land. In 1892 the family sought a new home at Hinckley, Millard county, Utah, at which place they are now located—it being the home of the subject of our sketch.

The parents of Brother Reeve were converted to the Gospel on the other side of the Atlantic in the sunny isle of Great Britain, and are English by nativity. They emigrated to Utah in 1853, and are therefore well acquainted with the trials and hardships of pioneer life.

To those who are familiar with the educational facilities of Southern Utah, it is needless to say that they are limited, scant and meager. Like the majority of sturdy Westerners, Brother Reeve at-



ELDER JOHN REEVE,  
President Middle Tennessee Conference.

tended the public school for a few months in the winter, and during the summer worked upon the farm. After locating at Hinckley he was imbued with a strong determined desire to obtain a higher education, and so he attended the Latter-day Saints College, and afterwards the Brigham Young Academy at Provo, Utah.

After leaving the academy he taught school for two winters, and it was while teaching at Leamington, Utah, in the spring of 1899 that he received a call to preach the Gospel of Jesus Christ in the Southern States.

It was June 15th, 1899, when he left Salt Lake City for the South, and four days later he arrived, with the company, in Chattanooga, from which place he was assigned to labor as a canvassing Elder in Davidson county, Tenn., of the Middle Tennessee Conference. When the Middle Tennessee Conference was held in Nashville, Dec. 9th and 10th, 1899, Brother Reeve was called to act as a counsellor to President J. U. Allred, and upon the release of the President in June, he was selected to succeed him in the Presidency, choosing for his coun-

sellors Elders Emery Barrus and John Kingdom.

President Reeve is a married man, and has two sweet little boys and a loving wife in his cozy domicile at Hinckley, who anxiously and longingly await the time when he shall return with honor and the blessings of the Holy Priesthood. Brother Reeve will be 28 years old on the 13th day of the first month of the new year. He is energetic, zealous, fearless and bold, being an intrepid defender of the faith and a stalwart supporter and advocate of righteousness and truth. His testimony to all the world is this, "The message delivered in these last days through the Prophet Joseph Smith, is the Gospel of Jesus Christ—the power of God unto salvation."

## IN HONOR, BOUND.

(Inscribed to W. S. Stratton.)

In honor bound to serve the state—  
Humanity. Alone the great  
Are they who nobly strive with fate  
And love their fellow men;  
Who bravely share the lot of those  
Who by their manly toll uprose  
To well-earned competence, and chose  
To help their brothers then.

In honor bound to seek the right  
Of public questions—hall the light—  
With brain and brawn urge on the flight  
For justice and "The Stars;"  
To follow where our heroes led,  
To trust our leader who has shed  
New glory on our vallant dead,  
And won in righteous wars.

In honor bound to meet a debt  
With honest dollars. Never yet  
Knew freedom shame, or base regret,  
Or greed of place and power.  
On in the march of progress! Yield  
No foot to treason! Ours to shield  
Savage from savagery! Our field  
Is earth's God-given dower.

—Helen Hinsdale Rich, in Chicago Inter Ocean, Oct. 9, 1900.

## THE DEAD.

Brother R. J. Ridgway, of Clarendon county, S. C., has been called to mourn the loss of one of his sweet little girls, who departed this life about Oct. 7th, 1900. Brother Ridgway is a faithful Latter-day Saint, and has been called to suffer much affliction for the Gospel of Jesus Christ. He is heart-broken over the loss of his sweet little girl, and we trust the Lord will bless him in the hour of his bereavement, and comfort him by the sweet consoling life-giving influence of His Holy Spirit.

## Opportunity.

The recent death of ex-Senator John J. Ingalls will give new interest to the poem, entitled "Opportunity," which he wrote many years ago. It has been widely printed and much admired:

Master of human destinies am I!  
Fame, love and fortune on my footsteps wait.

Cities and fields I walk; I penetrate  
Deserts and seas remote, and, passing by  
Hovel and mart and palace, soon or late  
I knock unbidden once at every gate!

If sleeping, wake—if feasting, rise before  
I turn away. It is the hour of fate,  
And they who follow me reach every state  
Mortals desire, and conquer every foe  
Save death; but those who doubt or hesitate,  
Condemned to failure, penury and woe,  
Seek me in vain and uselessly implore.  
I answer not, and I return no more.

A Chicago professor predicts that in 1,500 years Chicago will be inundated by Lake Michigan. The city is sinking at the rate of nine inches every 100 years.

"His truth shall be thy shield and buckler."



# The Narrow Way.

BY A. ARROWSMITH.

"Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Near two thousand years ago the Captain of Salvation uttered the above in connection with many beautiful truths. After His resurrection, when all power was given unto Him both in Heaven and in earth, He gave a commission unto His Apostles (eleven of them), saying, "Go ye into all the world and preach the Gospel to every creature." "Ye have not chosen me, but I have chosen you and ordained you." "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

Upon the strength of the above commission, men of all nations, creeds and colors have taken it upon themselves to go forth in the pomp of their own doctrines, rites and ceremonies and preach their system of religion, calling it Christianity. The result is that upwards of 500,000,000 of the inhabitants of this world profess a belief in Jesus of Nazareth and accept Him as Divine, "the Son of God," the way, the truth and the life," and apparently Christianity has been a success in bringing humanity to a knowledge of its faith.

In this age of the world man has adopted a system of manufacturing parsons, and seminaries of learning have been provided so that men whose ambitions and aspirations are of the clerical order might be educated in the profession of a preacher, and a line of argument adopted so that each particular sect might, with apparent authority, have the conscience to proselyte its particular faith.

We thus have multitudes of uninspired parsons, ever learning and never able to come to the knowledge of the truth, men of corrupt minds, reprobate concerning the faith, in every nation under the sun, preaching dogmas contrary to the instructions of the Divine Master they pretend to follow.

Such is the general condition of Christianity, and with its multitude of creeds, rites and ceremonies, it is sneered at by the Pagan and held up in derision as a system of discord and disunion, a "house divided against itself," stigmatized and branded "confusion."

"God is not the author of confusion," and sent His Son Jesus in the meridian of time to introduce a system of pure theology. He came from the Father, with due authority, and presented His "Everlasting Gospel," which was a code of laws, suitable for mankind, to purify and sanctify them and make them perfect. Jesus was "the perfect man" and practiced what He preached, designing that His Kingdom should be an everlasting Kingdom and that His Father's will should be done on earth as in Heaven; also that He should reign on the earth, as King of Kings and Lord of Lords. In fact, He laid the foundation for a theocratic government, whose pure and equitable laws should abound, from the east to the west and from the north

to the south; which should eventually cause all men to see eye to eye and knowledge to cover the earth as the waters cover the sea. The ultimate design of Christ's system of theology is perfection, and is embodied in the expression, "Be ye perfect, even as your Father which is in Heaven is perfect."

In order to attain perfection, it is absolutely essential to secure an entrance into "the strait and narrow way" and become citizens of Christ's government, and then to walk uprightly, not swerving to the right or to the left. Snare is laid by the adversary, and man, unless he is thoroughly clad in the armor of righteousness, is apt to stumble and fall. Perfection is apparently unattainable in this life, and although we may strive our utmost to overcome the weaknesses of the flesh, we fall and are compelled to recognize the fallibility of man.

We need a guide that we might get on that "strait and narrow way," and the "law and the testimony," the "Word of God," should be studied, which is the plan of salvation. "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." If we will do this, taking the advice of Jesus, and study the acts and doings of the Apostles, who walked and talked with the Captain of Salvation for upwards of three and a half years, we will find that faith was one of the essential requisites, and that "without faith it is impossible to please God," that whosoever would come unto Him must believe that He is, and that He is a rewarder of them who diligently seek Him. (Heb. 11:6.) Another essential gift in the order of salvation is repentance, which is a godly sorrow for sins committed, which would work a repentance unto salvation not to be repented of, whereas the sorrow of the world worketh death. (II Cor. 7:10.) The next requisite was to obtain a remission of sins, and, according to Holy Writ, this could not be obtained only through baptism by immersion, which was ordained by God, for to remit sin. (Mark 1:4.)

The tabernacle now being pure, is a fit receptacle for the Holy Ghost, for man must be born of the Spirit. Anciently this was conferred by the laying on of hands. (Acts 19:6.)

All the above gifts could not be bestowed by the devout Pharisee or Sadducee, much less by the magician or sorcerer, and the keys of the Kingdom were only held by one man, at one time, who was recognized as the mouthpiece of God upon earth, "a Prophet, seer and revelator."

In the primitive church Christ chose His Apostles and delegated Peter to be the head, bestowing the keys of the Priesthood of Melchisedec upon him, that whatsoever he should loose on earth should be loosed in Heaven, and whatsoever he should bind on earth should be bound in Heaven. (Matt. 16:19.)

This authority upon the earth did not grant to others the right to officiate in the name of Jesus Christ. The epicurians and gnostics, likewise academics and platonics and all the Pagan faiths, were equally obnoxious to Christianity. The devout Pharisee, Essenee and Sadducee were equally gone astray and grov-

elling in the dark, and unless they repented they likewise would perish. All the world stood opposed to the Gospel of Christ and the principles of righteousness. The theology of Jesus was therefore exclusive, it was not a system of many lords, many faiths and many baptisms, but only acknowledging "one Lord, one faith and one baptism"—but two ways, the one broad and the other narrow, and it is not everyone that saith Lord, Lord, that enter Heaven, but it is the one who doth the will of the Father.

Just before the ascension from Bethany, Jesus imparted His final instructions to the Apostles, which was that they bear His Gospel and deliver His message unto all the world, and "He that believed and were baptized should be saved, otherwise they should be damned." These men who had been duly chosen by the Savior, filled their mission acceptably, judging from the record of "the acts of the Apostles." They preached and exhorted all men to accept Jesus as the Christ, and called upon them to exercise faith in Him, repent of their sins, be baptized for a remission of the same, and receive the Holy Ghost. These were the initiatory principles, to adopt aliens into the Kingdom of God, and to fully attest the divinity of this message, certain signs should follow believers.

Upwards of six weeks elapsed after the departure of Jesus, and these Apostles were met together in an upper chamber conversing of past events, and the miraculous work of the Messiah. It was in Jerusalem, at the feast of Pentecost, when the Jews were gathered from all nations, understanding different languages, when lo! the Holy Ghost, the promised Comforter, came to testify to the divinity of the mission of the Nazarene. The Apostles spake in strange tongues, declaring to each nation represented the glad tidings of great joy. Apparently the message spread consternation among the Jews, and they thought such actions was the result of drunkenness, but Peter boldly told them it was the operation of the Spirit, spoken of by Joel, the Prophet, which should eventually be poured out upon all people. These foreign Jews listened, became convinced and converted to the fact that the Son of God had actually been led as a lamb to the slaughter. Many of them had not taken active part in the crucifixion, nor consented to His death, and others again had actually taken part in that sad drama before Pilate and had shouted with the rabble, "Crucify Him, crucify Him, away with Him, the blasphemer," and perhaps they had spat upon their Redeemer; however, they were filled with remorse, and believed, crying "Men and brethren, what shall we do?" Peter, in the majesty of his Priesthood, said unto them, "Repent and be baptized, everyone of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:38.)

The above is but a very brief account of the establishment of the Kingdom of God upon the earth in the primitive days. That particular event was remarkable and attested by great power, about three thousand being added to the Church and were baptized. The labors of those ministers of salvation, who, by the way, were not college-bred, seminary-learned parsons, but were chiefly composed of poor, illiterate fishermen, were confined for many years to the land of Judea,



among the lost sheep of the house of Israel. As the Church grew they obeyed the law of consecration and had all things in common. In order that the temporal affairs of the Church could be better attended to, seven men were ordained by the laying on of hands, to the lesser Priesthood, which held the authority to preach and baptize, but not the authority to confer the Holy Ghost. (Acts 6:3.)

Philip was one of the seven, a man who performed a remarkable mission among the Samaritans. He baptized many into the Church and worked many mighty miracles, but in order that they might be endowed with the Holy Ghost, it was necessary for Peter and John to travel from Jerusalem to Samaria, a distance of seventy miles, and lay their hands upon the heads of those baptized converts, that they might be filled with the Holy Ghost, and the record says: "Then laid they their hands on them, and they received the Holy Ghost." (Acts 8:17.)

In the latter part of this same chapter we also read of another convert, who desired to get into "the narrow way," a man in authority, being a treasurer to Candace, Queen of the Ethiopians. This man evidently was a Jew and a student of the Prophets, being deeply interested in the prophecies of Isaiah. Philip rode in his chariot and interpreted the fifty-third chapter of Isaiah to him, giving the eunuch such evidence that convinced him that Jesus was the Christ.

When he was converted, like the Jews at Pentecost, and the people of Samaria, he desired membership into Christ's Church through the door of baptism, saying: "What doth hinder me to be baptized?" And Philip said, "If thou believest with all thine heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8:38.)

Contemporaneous with these events, and an active mobocrat against the Christians, was one Saul, a young man born in Tarsus, in the province of Silicia. His father, a Jew of the Pharisee order, having aided the empire in conquests, was granted his citizenship and made a Roman. Saul was educated in the hellenic schools, and learned the trade of tent-maker, but in order to give him more faith in the religion of his fathers, he was sent to Jerusalem and instructed in theology by the great teacher, Gamaliel. In this school he was taught to believe Jesus an impostor, and he labored faithfully, as an honest mobocrat, to expunge this new religion from off the earth. He was in league and union with the Sanhedrin and Priesthood of the Jews and was remarkably active in driving the Christians from Jerusalem.

At the head of a band of mobocrats, with due authority from the High Priest, he started on a long journey to Damascus for the purpose of persecuting a few Christians organized there. En route, when near his destination, this assiduous worker of wickedness was called upon to halt in his career, and henceforth we find him transformed into a worker of righteousness. It required a remarkable manifestation and a verbal conversation with the slain Messiah to convert this young man. The brilliancy of the light from Heaven affects his sight, and we find him a blind, helpless, penitent sinner, searching for Ananias, a devout Christian of Damascus. Ana-

nias had been duly notified in a vision of Saul's conversion and was instructed to go to the house of Judas, in Straight street, and he would find the repentant Saul, who had fasted three days and nights and was fully prepared for the message of Ananias. Saul was commanded to be baptized and wash away his sins, and Ananias laid his hands upon his head, thus bestowing the Holy Ghost and restoring his sight. Saul was born again, and started in that strait and "narrow way," putting off the old man with his sins and putting on the new man in Christ Jesus. He was afterwards generally known by the Greek appellation, Paulus, or Paul, and was the most intrepid and valiant disciple that the primitive Church had. As a soldier of Christ, he was clothed with the armor of righteousness, being always in the van in contesting with the powers of darkness. He was persecuted and finally martyred in Rome. A short time before he was beheaded, he made use of the grand expression, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love His appearing." (II Tim. 4:6.)

Another notable convert in those days was Cornelius, a Gentile. Being a Roman citizen and a soldier of renown, he had been made a man in authority, a centurion, or Captain over one hundred soldiers. The record states that he was just, prayerful and hospitable, and that his supplications before the throne of grace had come up as a sweet memorial, so much so that God sent an angel to visit him, to give him instructions and set him on the "narrow way," that he might obtain salvation. Cornelius, who resided in Caesarea, was told to send for Simon Peter, who at that time was lodging with a man named Simon, a tanner, at Joppa, and he would tell him what he should do, in order to get into the Kingdom of God. The instructions were obeyed, and Peter traveled that thirty-three miles to Caesarea, in order to tell Cornelius and his household words whereby he and all his house could be saved.

Peter was not convinced that the Gentiles were fit subjects of the Kingdom, and it was necessary for the Lord to send him a vision, of a variety of beasts let down in a net, when he was commanded to kill and eat. Peter being a Jew, was very particular about what flesh he partook of, and he said: "Not so, Lord; for I have never eaten anything that is common or unclean." The answer was: "What God has cleansed, that call not thou common." Immediately after this vision the messengers of Cornelius were admitted, and Peter accompanied them to Caesarea, saying, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Afterwards Peter taught this household the doctrines of a resurrected Savior, and the Holy Ghost came upon them, as upon the Jews at Pentecost, and this Gentile family spake in tongues and glorified God. Until this, Peter appeared reluctant about allowing the Gentiles in the strait and narrow way, but upon seeing that the Holy Ghost operated among them, he said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

And he commanded them to be baptized in the name of the Lord." Thus the Gentiles were started in the "narrow way" and made heirs of salvation. (Acts 10.)

I will recount one more instance of the Gospel being taken to the Gentiles, also a Roman, a native of Philippi, then I will close this article. Paul and Silas had been preaching and organizing a branch of the Church in the city of Philippi, had started Lydia and her household in the "narrow path," baptized them, and were meeting with some success, when they were taken and whipped by the authorities and cast into prison. During the night an earthquake shook the prison, liberated the captives and opened the doors. The jailor, in terror, believing his prisoners had gone, drew his sword and attempted suicide. He had been asleep on duty and it was a capital offense, under the Roman laws, to allow a prisoner to escape. Paul said, "Do thyself no harm; for we are all here." The jailor appeared filled with gratitude and thanksgiving at this joyful news, and he washed their stripes. Undoubtedly the backs of Paul and Silas were raw and sore with the beating they had received, and the grateful jailor administered comfort to them and washed and anointed their backs. Paul meanwhile preached the plan of redemption to this man and his family, converted them, took them out in the night and baptized them, starting them also in the "narrow way." (Acts 16.)

What more need we add? Is not the way made clear, so that a man, though a fool, need not err therein? Does not the Gospel of Jesus, as taught by Him and His Apostles, show clearly that the fundamental laws requisite to get into the "narrow way" are, first, faith, second, repentance, third, baptism by immersion for the remission of sin, and fourthly, a baptism of the Holy Ghost, which is conferred by the laying on of hands? These ordinances being duly administered by one holding authority. (Heb. 6:1.)

Reader, examine the several hundred sects in Christendom and see if they resemble the primitive Church of Christ, as described in this article. This Church was built upon the foundation of Apostles and Prophets, High Priests, Seventies, Elders, Priests, teachers and Deacons. See if their rites and ceremonies are identical with those enumerated above. Ask them if signs follow believers as they did anciently, when the sick were healed, devils cast out and men spake in tongues and prophesied.

Thus you can prove all things and hold fast to that which is good, and be a follower of Jesus Christ, a "Latter-day Saint," and you will go on unto perfection, growing in grace and a knowledge of the truth, learning line upon line and precept upon precept, until you become perfect, having walked in the "narrow way" and earned the crown of righteousness laid up for the faithful.

(The end.)

The battle is not to the strong,  
The race not always to the fleet;  
And he who seeks to pluck the stars  
Will lose the jewels at his feet.

The profit of books is according to the sensibility of the reader. The profoundest thought or passion sleeps as in a mine, until an equal mind and heart finds and publishes it.—Emerson.

Modern education too often covers the fingers with rings, and at the same time cuts the sinews at the wrist.—Earl of Sterling.

Men are as much blinded by the extremes of misery as by the extremes of prosperity.—Burke.